BALLANTYNE'S

HINDI GRAMMAR.

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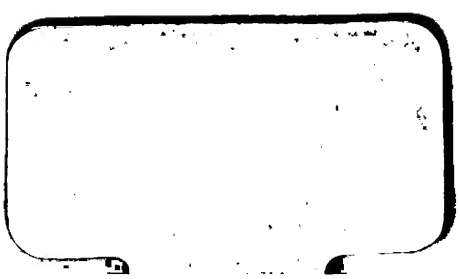

ELEMENTS

OF

HINDÎ AND BRAJ BHÂKHÂ

GRAMMAR.

BY THE LATE

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INTRODUCTION.

In representing the oriental sounds in English letters, the system of Sir William Jones has been employed, slightly modified. The vowels must, then, be pronounced as follows: *viz.*, *a* as in *arise*; *â* as in *far*; *i* as in *wit*; *î* as in *police*; *u* as in *bush*; *û* as in *rule*; *e* as in *they*; *ai* as in the Italian *mai*; *o* as in *so*; *au* as in the Italian *paura*. The consonants must receive their usual English sounds, except that, as regards *th* and *ph*, the compounds must be sounded as in the words "pot*h*ook" and "ha*ph*azard," not as in "*th*is" or "*th*in" and "*ph*ilology."

THIS impression differs from the first by numerous alterations and additions; but they are such as, it is believed, the Author would have approved.

HINDÎ AND BRAJ BHÂKHÂ GRAMMAR.

PART FIRST.

CHAPTER I.

OF THE ALPHABET.

1. The *Nâgarî* alphabet, in which the Hindî language is generally written, consists of forty-nine letters. It is read, like English, from left to right, and is as follows:—

Vowels.

अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, (ॠ *ṛî*), (ऌ *ḷi*), (ॡ *ḷî*), ए *e*, ऐ *ai*, ओ *o*, औ *au*, with ◌ं *ṅ*, ◌ः *ḥ* (not initial).

Consonants.

Gutturals	क *ka*,	ख *kha*,	ग *ga*,	घ *gha*,	(ङ *ṅa*).
Palatals	च *cha*,	छ *chha*,	ज *ja*,	झ *jha*,	(ञ *ña*).
Linguals	ट *ṭa*,	ठ *ṭha*,	ड *ḍa*,	ढ *ḍha*,	ण *ṇa*.
Dentals	त *ta*,	थ *tha*,	द *da*,	ध *dha*,	न *na*.
Labials	प *pa*,	फ *pha*,	ब *ba*,	भ *bha*,	म *ma*.
Semi-vowels	य *ya*,	र *ra*,	ल *la*,	व *va* or *wa*	
Sibilants and Aspirate	श *śa*,	ष *sha*,	स *sa*,	ह *ha*.	

The letters enclosed in brackets will seldom or never be met with in Hindî. The lingual letters are pronounced by turning and applying the tip of the tongue far back against the palate. The sounds to which the English letters in the preceding scheme are restricted have been explained in my Introduction. The lingual letters ड *ḍa* and ढ *ḍha*, when medial or final, are commonly pronounced *ṙa* and *ṙha*. A point may be placed under the character, to indicate that this pronunciation is intended. The sound of the letter ष *ṣa* is, generally, corrupted into *sha*; and that of ख *sha*, into *kha*.

2. We have given the vowel-forms used only at the beginning of a syllable. The vowel अ *a* is inherent in every consonant, and is sounded after every one[1] which has not the subscript mark of suppression (*viz.*, ्) understood after it,[2] or another vowel attached to it. These other vowels, when not at the beginning of a syllable, assume the following contracted shapes.

Medial and Final forms of the Vowels.

ा *â*, ि *i*, ी *î*, ु[3] *u*, ू[3] *û*, ृ *ṛi* (ॄ *ṛî*), (ॢ *l̤i*), (ॣ *l̤î*), े *e*, ै *ai*, ो *o*, ौ *au*.

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[1] Except the last in a word; and even there a conjunct consonant, in some cases, necessitates its utterance.

[2] For the mark of suppression is very rarely supplied either in manuscripts or in printed books. But for this, no room is left for doubt respecting the pronunciation of a word.

[3] These vowels are added to the letter र thus: रु *ru*, रू *rû*.

Example of the Vowels following the letter क *ka.*

क *ka*, का *kâ*, कि *ki*, की *kî*, कु *ku*, कू *kû*, कृ *kṛi*, के *ke*, कै *kai*, को *ko*, कौ *kau*, कं *kaṅ*, कः *kaḥ*.

It will be observed that the third of the vowels, *viz.*, ि *i*, is written *before* the consonant which it follows in pronunciation.

The mark (·), termed *anusvâra*, has, generally, in Hindî, the sound of the *n*[1] in the French *ton*. The vowel aspirate (:) is termed *visarga*.

3. When two or more consonants meet, without the intervention of a vowel, they coalesce and become one compound character. These compounds are formed by writing the subsequent consonant under the first, or by blending them in a particular way, or by writing them in their usual order, omitting the perpendicular stroke of each letter except the last. The letter र *ra*, when it immediately precedes a consonant, is written above it, in the form of a crescent; thus, र्ग *rga*: when it immediately follows one, it is written beneath it; thus, क्र *kra*, ग्र *gra*.

The marks । and ॥ serve to divide hemistichs and distichs, and, occasionally, to indicate other pauses in the composition.

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[1] It assumes the pronunciation of the nasal of the class of the consonant which it precedes; taking, for example, the sound of *m* before a *labial*, as in चंपक *champak*, a tree so called.

The following are among the most useful of the

Compound Letters.

क्क *kka*, क्त *kta*, क्म *kma*, क्य *kya*, क्ष *ksha*, ग्न *gna*, ग्व *gwa*, च्च *chcha*, च्छ *chchha*, ज्ञ *jña*[1] (compounded of ज *ja* and ञ *ña*), ण्ण *ṇṇa*, त्त *tta*, त्म *tma*, त्य *tya*, त्र *tra*, द्द *dda*, द्ध *ddha*, द्म *dma*, द्य *dya*, द्र *dra*, द्व *dwa*, ध्न *dhna*, न्त *nta*, न्म *nma*, ब्र *bra*, म्प *mpa*, ल्ल *lla*, व्व *vva*, श्र *śra* (compounded of श *śa* and र *ra*), ष्ट *shṭa*, ष्ण *shṇa*, स्र *sra*, स्त्र *stra*, ह्र *hṛi*, ह्म *hma*, ह्य *hya*.

The student will meet with few compound characters which the foregoing instructions do not furnish him with the means of readily analysing. Some peculiar forms, however, chiefly occurring in books early printed in India, we do not possess types to represent. Most of these forms belong to the modification of the *Nâgarî* alphabet known as the *Kâyathî Nâgarî*.[2]

4 The following extract from a Hindî work may serve as an

Exercise in reading the Nâgarî Character.

इतनी कथा कह शुकदेव मुनि ने राजा परीक्षित से

Itnî kathâ kah Śukdev munı ne râjâ Parîkshit se

[1] In common pronunciation, *gya*.

[2] In words borrowed from the Arabic and Persian, letters occur which have none exactly corresponding to them in the *Nâgarî* alphabet. To represent these, the characters which approach nearest in pronunciation are employed; and points may be subscribed, to indicate the extraordinary use made of them.

कहा राजा अब मैं उग्रसेन के भाई देवक की कथा
kahâ râjâ ab maiṅ Ugrasen ke bhâî Devak kî kathâ
कहता हूं कि उस के चार बेटे थे और छः
kahtâ hûṅ ki us ke chár beṭe the aur chhaḥ
बेटियां। सो छओं बसुदेव को ब्याह दीं। सातवीं
beṭiyâṅ. So chhaoṅ Basudev ko byâh dîṅ. Sâtwîṅ
देवकी हुई जिस के होने से देवताओं को प्रसन्नता
Devakî huî jis ke hone se devatâoṅ ko prasannatâ
भई। और उग्रसेन के भी दस पुत्र पर सब से
bhaî. Aur Ugrasen ke bhî das putra par sab se
कंस ही बड़ा था। जब से जन्मा तब से यह
Kaṅs hî baṛâ thâ. Jab se janmâ tab se yah
उपाध करने लगा कि नगर में जाय[1] छोटे
upâdh karne lagâ ki nagar meṅ jây chhoṭe
छोटे लड़कों को पकड़ पकड़ लावे और पहाड़
chhoṭe laṛkoṅ ko pakaṛ pakaṛ lâwe aur pahâṛ
की खोह में मूंद मूंद मार मार डाले।
kî khoh meṅ mûnd mûnd mâr mâr ḍâle.

CHAPTER II.

Of the Substantive.

5. In the Hindî there are two numbers, singular and plural; and two genders, masculine and feminine.[2]

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[1] When following a vowel, ए *e* and ओ *o* are frequently used for य *ya* and व *wa*. Hence, होए *hoe*, पाए *pâe*, बिलाओ *bilâo*.

[2] What is here and elsewhere said of the Hindî, generally applies equally to the kindred dialect, the Braj Bhâkhâ. In the declensions and conjugations, the forms peculiar to the latter will be exhibited in parallel columns with the Hindî.

Names of males are masculine; names of females, feminine.

Substantives ending in ◌ *a*, ◌ा *â*, or ◌ां *ân* are, generally, masculine; those ending in ◌ि *i* or ◌ी *în* are, generally, feminine. There are many exceptions, however, to this rule; the distribution of genders being very arbitrary.

6. Declension is effected by means of particles placed *after* the word, and hence termed *postpositions*. These postpositions often occasion certain changes in the terminations of words. This change is technically termed *inflection*; and the form of the word thus modified is called its *inflected form*. For the purpose of declension, substantives may conveniently be divided into two classes; the first containing such masculines as end in ◌ *a*, ◌ा *â*, and ◌ां *ân*, while the second comprises the remaining substantives of the language.

The word बेटा, *a son*, may serve as an example of the

FIRST DECLENSION.

बेटा *a son.*

	SINGULAR.	PLURAL.
Nom.	बेटा *a son.*	बेटे *sons.*
Gen.	बेटे का,[1] के, की *of a son.*	बेटों का, के, की *of sons.*
Dat.	बेटे को[2] *to a son.*	बेटों को *to sons.*

[1] The rule for the use of the three postpositions of the genitive will be given hereafter.

[2] Or के तईं.

SINGULAR.	PLURAL.
Acc. बेटे को[1] *a son.*	बेटों को *sons.*
Voc. ऐ बेटे *O son!*	ऐ बेटो *O sons.*
Abl. बेटे से *from a son.*	बेटों से *from sons.*

Nouns in आं *áṅ* may be declined like the above; or they may retain the nasal in the inflected form of the singular, after changing the आ *á* to ए *e*.

7. In the following example, the Braj Bhâkhâ forms are given in parallel columns with the Hindî. The word पुरुष, *a man*, (as it ends in neither *a*, *á*, nor *áṅ*), differs from बेटा, in undergoing no inflection in the oblique cases of the singular, or in the nominative plural. It belongs to the

SECOND DECLENSION.

पुरुष *a man.*

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
Nom. पुरुष	पुरुष *a man.*
Gen. पुरुष का, के, की	पुरुष कौ, के, को *of a man.*
Dat. पुरुष को	पुरुष कौं *to a man.*
Acc. पुरुष को	पुरुष कौं *a man.*
Voc. ऐ पुरुष	हे पुरुष *O man!*
Abl. पुरुष से	पुरुष सौं[2] *from a man.*

[1] Or के तईं.

[2] Or तें.

PLURAL.

	Hindî.	*Braj Bhâkhâ.*
Nom.	पुरुष	पुरुष *men.*
Gen.	पुरुषों का, के, की	पुरुषनि[1] को, के, की *of men.*
Dat.	पुरुषों को	पुरुषनि कीं *to men.*
Acc.	पुरुषों को	पुरुषनि कीं *men.*
Voc.	ऐ पुरुषो	हे पुरुषौ *O men!*
Abl.	पुरुषों से	पुरुषनि सों *from men.*

8. Feminine nouns, in Hindî, differ from masculines of the second declension, in the nominative plural only. Those not ending in ी *î* take एं *en* in the nominative plural; as बातें,[2] *words*, from बात. Those ending in ी *î* change that termination to इयां *iyân* in the nominative plural. In the Braj Bhâkhâ, a nasal only is added. Example:

पुत्री *a daughter.*

SINGULAR.

	Hindî.	*Braj Bhâkhâ.*
Nom.	पुत्री	पुत्री *a daughter.*
Gen.	पुत्री का, के, की	पुत्री की, के, की *of a daughter.*
Dat.	पुत्री को	पुत्री कीं *to a daughter.*
Acc.	पुत्री को	पुत्री कीं *a daughter.*
Voc.	ऐ पुत्री	हे पुत्री *O daughter!*
Abl.	पुत्री से	पुत्री सों *from a daughter.*

[1] Or पुरुषन, and so in the Dat., Acc., and Ablative.

[2] The Braj Bhâkhâ form is बातैं.

PLURAL.

Hindí.	*Braj Bhâkhâ.*
Nom. पुत्रियां	पुत्री *daughters.*
Gen. पुत्रियों का, के, की	पुत्रीन[1] की, के, की *of daughters.*
Dat. पुत्रियों को	पुत्रीन कीं *to daughters.*
Acc. पुत्रियों को	पुत्रीन कीं *daughters.*
Voc. ऐ पुत्रियो	हे पुत्रियौ *O daughters!*
Abl. पुत्रियों से	पुत्रीन सीं *from daughters.*

9. Some masculine nouns in आ *â* undergo no change in the nominative plural, or in the oblique cases of the singular. They are, therefore, of the second declension. *E.g.*: पिता, *a father*; पिता से, *from a father*; पिता, *fathers*; पिताओं से, *from fathers.* The words राजा, *a king*, बाबा, *a father*, and others, particularly in the Braj Bhâkhâ, are thus declined.

10. Words of two short syllables, with the vowel अ *a* in the second, drop that vowel, when a termination beginning with a vowel is added. Thus, बरस, *a year*, becomes, in the accusative plural, बर्सों को.

CHAPTER III.

Of the Adjective.

11. ADJECTIVES, when employed as concrete nouns, are declined like substantives. When they agree with

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[1] Or पुत्रियन, and so in the Dat., Acc., and Ablative.

a substantive, they undergo no inflection, unless they end in आ. Adjectives ending in आ change[1] this termination to ए, when the noun is masculine, and in any other case than the nominative singular; and to ई, if the noun is feminine. The postposition of the genitive (*viz.*, का) varies its termination, exactly like an adjective, to agree with the word which governs the genitive. This, as well as the comparison of adjectives, will be illustrated in the Syntax.

CHAPTER IV.

Of the Pronouns.[2]

12. The declension of the pronouns does not differ very much from that of the substantives.

First Personal Pronoun.

SINGULAR.

	Hindî.	*Braj Bhâkhâ.*
Nom.	मैं	हौं or मैं *I.*
Gen.	मेरा, मेरे, मेरी	मेरौ, मेरे, मेरी *my.*
Dat.	मुझ को or मुझे	मो कौं or मोहि *to me.*
Acc.	मुझ को or मुझे	मो कौं or मोहि *me.*
Abl.	मुझ से	मो सौं *from me.*

[1] A very few adjectives, like the substantives mentioned in paragraph 9, retain आ unchanged.

[2] Many rare or poetic forms of the pronouns are not exhibited in this chapter.

First Personal Pronoun—continued.

PLURAL.

	Hindí.	*Braj Bhâkhâ.*
Nom.	हम	हम *we.*
Gen.	हमारा, हमारे, हमारी	हमारौ, हमारे, हमारी *our.*
Dat.	हम को or हमों को or हमें	हम कौं or हमन कौं or हमें *to us.*
Acc.	हम को or हमों को or हमें	हम कौं or हमन कौं or हमें *us.*
Abl.	हम से or हमों से	हम सौं or हमन सौं *from us.*

Second Person.

SINGULAR.

	Hindí.	*Braj Bhâkhâ.*
Nom.	तू or तैं	तू or तैं *thou.*
Gen.	तेरा, तेरे, तेरी	तेरौ, तेरे, तेरी *thy.*
Dat.	तुझ को or तुझे	तो कौं or तोहि *to thee.*
Acc.	तुझ को or तुझे	तो कौं or तोहि *thee.*
Voc.	ऐ तू	रे or अहे तू *O thou!*
Abl.	तुझ से	तो सौं *from thee.*

PLURAL.

	Hindí.	*Braj Bhâkhâ.*
Nom.	तुम	तुम *you.*
Gen.	तुम्हारा -रे -री	तुम्हारौ or तिहारौ -रे -री *your.*
Dat.	तुम or तुम्हों को or तुम्हें	तुम or तुमनि कौं or तुम्हें *to you.*
Acc.	तुम or तुम्हों को or तुम्हें	तुम or तुमनि कौं or तुम्हें *you.*
Voc.	ऐ तुम	अहो तुम *O you!*
Abl.	तुम से or तुम्हों से	तुम सौं or तुमनि सौं *from you.*

Third Personal Pronoun and Remote Demonstrative.

SINGULAR.

	Hindí.	*Braj Bhâkhâ.*
Nom.	वह	वह *he, she, it,* or *that.*
Gen.	उस[1] का, के, की	वा or ता की, के, को *his, of him,* etc.
Dat.	उस को or उसे	वा or ता कौं or ताहि *to him.*
Acc.	उस को or उसे	वा or ता कौं or ताहि *him.*
Abl.	उस से	वा सौं or ता सौं *from him.*

PLURAL.

	Hindí.	*Braj Bhâkhâ.*
Nom.	वे	वे or ते *they.*
Gen.	उन[2] का, के, की	उन[3] की, के, को *their, of them.*
Dat.	उन को or उन्हें	उन कौं or उन्हें *to them.*
Acc.	उन को or उन्हें	उन कौं or उन्हें *them.*
Abl.	उन से	उन सौं *from them.*

Proximate Demonstrative.

SINGULAR.

	Hindí.	*Braj Bhâkhâ.*
Nom.	यह	यह *this.*
Gen.	इस[4] का, के, की	या की, के, को *of this.*
Dat.	इस को or इसे	या कौं or याहि *to this.*
Acc.	इस को or इसे	या कौं or याहि *this.*
Abl.	इस से	या सौं *from this.*

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[1] Or तिस, and so in the following cases.

[2] Or उन्ह or उन्हों, and so in the following cases.

[3] Or तिन, and so in the following cases.

[4] Or यिस, and so in the following cases.

Proximate Demonstrative—continued.

PLURAL.

	Hindí.	*Braj Bhâkhâ.*
Nom.	ये	ये *these.*
Gen.	इन[1] का, के, की	इन[2] की, के, की *of these.*
Dat.	इन को or इन्हें	इन कीं or इन्हें or विन्हें *to these.*
Acc.	इन को or इन्हें	इन कीं or इन्हें or विन्हें *these.*
Abl.	इन से	इन से *from these.*

Common or Reflexive Pronoun.

SINGULAR AND PLURAL.

	Hindí.	*Braj Bhâkhâ.*
Nom.	आप	आप *self, myself, thyself,* etc.
Gen.	आप का, के, की or अपना, -ने, -नी	आप की, के, की or आपनो, -ने, -नी, *of myself,* etc. *my own,* etc.
Dat.	आप को or अपने को	आप कीं or आपन कीं *to myself,* etc.
Acc.	आप को or अपने को	आप कीं or आपन कीं *myself,* etc.
Abl.	आप से or अपने से[3]	आप सों or आपन सों *from myself,* etc.

Interrogative Pronoun.

SINGULAR.

	Hindí.	*Braj Bhâkhâ.*
Nom.	कौन	कौन or को *who? which? what?* etc.
Gen.	किस का, के, की	का की, के, की *of whom?* etc.
Dat.	किस को or किसे	का कीं or काहि *to whom?* etc.
Acc.	किस को or किसे	का कीं or काहि *whom?* etc.
Abl.	किस से	का सों *from whom?* etc.

[1] Or इन्ह or इन्हों, and so in the following cases.

[2] Or विन, and so in the following cases.

[3] आपस में is an irregular locative, *among themselves,* etc.

Interrogative Pronoun—continued.

PLURAL.

Hindí.	*Braj Bhâkhâ.*
Nom. कौन	कौन or को *who? which? what?* etc.
Gen. किन[1] का, के, की	किन को, के, की *of whom?* etc.
Dat. किन को or किन्हें	किन कौं or किन्हें *to whom?* etc.
Acc. किन को or किन्हें	किन कौं or किन्हें *whom?* etc.
Abl. किन से	किन सौं *from whom?* etc.

The Absolute[2] *Interrogative.*

SINGULAR AND PLURAL.

Hindí.	*Braj Bhâkhâ.*
Nom. and Acc. क्या	कहा or का *what?*
Gen. काहे का, के, की	काहि की, के, की *of what?*
Dat. काहे को	काहे कौं *to* or *for what?*
Abl. काहे से	काहे सौं *from what?*

The Relative.

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
Nom. जो or जौन	जो or जौन *who, which, what.*
Gen. जिस का, के, की	जा की, के, की *of whom,* etc.
Dat. जिस को or जिसे	जा कौं or जाहि *to whom,* etc.
Acc. जिस को or जिसे	जा कौं or जाहि *whom,* etc.
Abl. जिस से	जा सौं *from whom,* etc.

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[1] Or किन्ह or किन्हों, and so in the following cases.

[2] So called, because generally employed without a substantive.

The Relative—continued.

PLURAL.

Hindí.	*Braj Bhâkhâ.*
Nom. जो or जौन	जे *who, which, what.*
Gen. जिन[1] का, के, की	जिन[2] को, के, की *of whom,* etc.
Dat. जिन को or जिन्हें	जिन कौं or जिन्हैं *to whom,* etc.
Acc. जिन को or जिन्हें	जिन कौं or जिन्हैं *whom,* etc.
Abl. जिन से	तिन सौं *from whom,* etc.

The Correlative.

Hindí and (postpositions changed) Braj Bhâkhâ.

SINGULAR.	PLURAL.
N. सो or तौन *he, she, it, that, this.*	सो or तौन *those,* etc.
G. तिस का, के, की *of that,* etc.	तिन[3] का, के, की *of those,* etc.
D. तिस को or तिसे *to that,* etc.	तिन को or तिन्हैं *to those,* etc.
Acc. तिस को or तिसे *that,* etc.	तिन को or तिन्हैं *those,* etc.
Abl. तिस से *from that,* etc.	तिन से *from those,* etc.[4]

Indefinites.

Hindí.	*Braj Bhâkhâ.*
Nom. कोई[5]	कोउ[5] *a, any, some, some one.*
Gen. किसी का, के, की	काहू को, के, की *of some,* etc.
Dat. किसी को	काहू कौं *to some,* etc.
Acc. किसी को	काहू कौं *some,* etc.
Abl. किसी से	काहू सौं *from some,* etc.

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[1] Or जिन्ह or जिन्हों, and so in the following cases.

[2] Or जिनकि, and so in the following cases.

[3] Or तिन्ह or तिन्हों, and so in the following cases.

[4] Add all the oblique cases of वह, p. 12, *supra.*

[5] Accusative, likewise, when not denoting a person. No cases but the Nom. and Acc., and of these forms, are used in the plural.

Indefinites—continued.

	Hindî.	*Braj Bhâkhâ.*
Nom. and Acc.	कुछ[1]	काछू[1] *some, a little, a few.*
Gen.	किसू का, के, की	काहू की, के, की *of some,* etc.
Dat.	किसू को	काहू कीं *to some,* etc.
Acc.	किसू को	काहू कीं *some,* etc.
Abl.	किसू से	काहू सीं *from some,* etc.

CHAPTER V.

Of the Verb.

13. In Hindî there is but one conjugation. The second person singular of the imperative furnishes the form of the base, from which all the other parts of the verb are derived. Besides the infinitive, there are three participles, six past tenses, five present, two future, and the imperatives (common and respectful).

The infinitive is formed by adding ना to the base;[2] the past participle, by adding आ; the present, by adding ता; and the past conjunctive (which means

[1] The Nom. and Acc. only, and of these forms, are used in the plural.

[2] The preliminary remarks on the verb apply more particularly to the Hindî; the peculiarities of the Braj Bhâkhâ being postponed, in order to avoid embarrassing the learner. Those parts of the verb which end in आ vary the termination like adjectives (analogously to the Latin participles in *us*), so as to agree with the nominative. This will be further explained in the Syntax.

"having done so and so"), is either the same as the base, or is formed by adding one or other of the terminations ए, के, कर, करके, or करकर, etc.

The simple, or indefinite, past tense is the same, in form, as the past participle. The compound past tenses are formed by subjoining to this, in succession, the five tenses of the auxiliary verb.

The simple, or indefinite, present tense, is the same as the present participle. The compound present tenses are formed by subjoining to this, in succession, the four first tenses of the auxiliary verb.

The aorist (or indefinite future) is formed by adding to the base the following terminations:

SINGULAR.			PLURAL.		
1st Person.	2nd.	3rd.	1st Person.	2nd.	3rd.
ऊं	ए	ए	एं	ओ	एं

The future is formed from the aorist, by adding the syllable गा.

The imperative has the same form as the aorist, except in the second person singular, which (as beforementioned) is the same, in form, as the base of the verb.

The respectful and precative forms of the future and imperative are formed by adding इये, इयेगा, and इयो.

The Auxiliary Verb.

14. The defective auxiliary (which, when uncombined with a participle, is employed as the substantive verb *to be*,) is as follows:

(1.) *Past Tense.*[1]

SINGULAR.		PLURAL.	
Hindí.	*Braj Bhâkhâ.*[2]	*Hindí.*	*Braj Bhâkhâ.*
मैं था[3]	हो *I was.*	हम थे	हे *we were.*
तू था	हो *thou wast.*	तुम थे	हे *ye were.*
वह था	हो *he was.*	वे थे	हे *they were.*

(2.) *Present Tense.*

SINGULAR.		PLURAL.	
Hindí.	*Braj Bhâkhâ.*	*Hindí.*	*Braj Bhâkhâ.*
मैं हूं	हौं *I am.*	हम हैं	हैं *we are.*
तू है	है *thou art.*	तुम हो	हौ *ye are.*
वह है	है *he is.*	वे हैं	हैं *they are.*

(3.) *Aorist.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं होऊं	हौंउं *I may* or *shall be.*
तू होवे	होय[4] *thou mayest be.*
वह होवे	होय *he may be.*

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[1] The tenses are arranged in the natural order of past, present, and future.

Several rare or poetic forms of parts of the verb are not taken account of in this Grammar.

[2] Its pronouns may be supplied from Chapter IV.

[3] Or रहा. The past indefinite is हुआ or भया; Braj Bhâkhâ, भयौ. It generally means "became;" denoting process, or transition, rather than simple existence.

[4] होय is pronounced *ho-e.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम होवें	हौंय[1] *we may be.*
तुम होश्रो	होउ *ye may be.*
वे होवें	हौंय *they may be.*

(4.) *Future.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं होऊंगा	हौंउंगी or ह्वैहौं *I shall or will be.*
तू होवेगा or होगा	होयगी or ह्वैहै *thou shalt be.*
वह होवेगा or होगा	होयगी or ह्वैहै *he shall be.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम होवेंगे or होंगे	हौंयगे or ह्वैहैं *we shall be.*
तुम होश्रोगे or होगे	होउगे or ह्वैहौ *ye shall be.*
वे होवेंगे or होंगे	हौंयगे or ह्वैहैं *they shall be.*

(5.) *Conditional* (or *Optative*).

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं होता (If) *I become.*	होतु or होती (If) *I become.*
तू होता *thou become.*	होतु or होती *thou become.*
वह होता *he become.*	होतु or होती *he become.*

[1] हौंय is pronounced *haun-e.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम होते (If) *we become.*	होतु or होत (If) *we become.*
तुम होते *ye become.*	होतु or होत *ye become.*
वे होते *they become.*	होतु or होत *they become.*

This auxiliary, when combined with a past participle, is translated by the verb *to have*; and, when with the present participle, by the verb *to be.*

15. The verb चल, *go,* may serve as an example of a perfectly regular verb.

Imperative for the Second Person Singular.

Hindî.	*Braj Bhâkhâ.*
चल	चल *go.*

Infinitive and Gerund.

चलना	चलनों, चलनो, or चलवो *to go,* or (the act of) *going.*

Past Participle.

चला or चला ऊआ, चला भया	चल्यो or चल्यो भयो *gone.*

Present Participle.

चलता or चलता ऊआ, चलता भया	चलत, चलतु, चलतो or चलत भयो, चलतु भयो *going.*

Past Conjunctive Participle.

चल, चले, चलके, चलकर, चलकरके, or चलकरकर	चल, चलि, चलई, चले, चलके, चलिके, चलकर, चलकरके, or चलकरकर *having gone.*

PAST TENSES.

(1.) *Simple* (or *Indefinite*) *Past Tense.*

SINGULAR.		PLURAL.	
Hindî.	*Braj Bhâkhâ.*	*Hindî.*	*Braj Bhâkhâ.*
मैं चला	चल्यौ *I went* (or *did go*)	हम चले	चले *we went.*
तू चला	चल्यौ *thou wentest.*	तुम चले	चले *ye went.*
वह चला	चल्यौ *he went.*	वे चले	चले *they went.*

(2.) *Pluperfect Tense.*

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
मैं चला था *I had gone.*	चल्यौ हो *I had gone.*
तू चला था *thou hadst gone.*	चल्यौ हो *thou hadst gone.*
वह चला था *he had gone.*	चल्यौ हो *he had gone.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम चले थे *we had gone.*	चले हे *we had gone.*
तुम चले थे *ye had gone.*	चले हे *ye had gone.*
वे चले थे *they had gone.*	चले हे *they had gone.*

(3.) *Compound* (or *Definite*) *Past Tense.*

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
मैं चला हूं *I have gone.*	चल्यौ हौं *I have gone.*
तू चला है *thou hast gone.*	चल्यौ है *thou hast gone.*
वह चला है *he has gone.*	चल्यौ है *he has gone.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चले हैं *we have gone.*	चले हैं *we have gone.*
तुम चले हो *ye have gone.*	चले हौ *ye have gone.*
वे चले हैं *they have gone.*	चले हैं *they have gone.*

(4.) *Past Aorist Tense.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चला होऊं	चल्यौ हौंउं *I may have gone.*
तू चला होवे	चल्यौ होय *thou mayest have gone.*
वह चला होवे	चल्यौ होय *he may have gone.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चले होवें	चले हौंय *we may have gone.*
तुम चले होओ	चले होउ *ye may have gone.*
वे चले होवें	चले हौंय *they may have gone.*

(5.) *Past Future Tense.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चला होऊंगा	चल्यौ हौंउंगौ *I shall have gone.*
तू चला होवेगा	चल्यौ होयगौ *thou shalt have gone.*
वह चला होवेगा	चल्यौ होयगौ *he shall have gone.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम चले होवेंगे	चले हींयगे *we shall have gone.*
तुम चले होओगे	चले होउगे *ye shall have gone.*
वे चले होवेंगे	चले हींयगे *they shall have gone.*

(6.) *Past Conditional* (or *Optative*).

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
मैं चला होता	चल्यौ होतु[1] (If)[2] *I had gone.*
तू चला होता	चल्यौ होतु *thou hadst gone.*
वह चला होता	चल्यौ होतु *he had gone.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम चले होते	चले होतु[3] (If) *we had gone.*
तुम चले होते	चले होतु *ye had gone.*
वे चले होते	चले होतु *they had gone.*

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[1] Or चल्यौ होतो, throughout the singular.

[2] The word जो, *if*, is generally prefixed to the conditional. When such a word as काष, *would that*, is prefixed, the tense has the force of an optative.

[3] Or चले होत, throughout the plural.

PRESENT TENSES.

(1.) *Simple* (or *Indefinite*) *Present.*[1]

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चलता *I go* (or *do go*).	चलतु *I go* (or *do go*).
तू चलता *thou goest.*	चलतु *thou goest.*
वह चलता *he goes.*	चलतु *he goes.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चलते *we go.*	चलतु or चलत *we go.*
तुम चलते *ye go.*	चलतु or चलत *ye go.*
वे चलते *they go.*	चलतु or चलत *they go.*

(2.) *Imperfect.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चलता था	चलतु हो *I was going.*
तू चलता था	चलतु हो *thou wast going.*
वह चलता था	चलतु हो *he was going.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चलते थे	चलत हे[2] *we were going.*
तुम चलते थे	चलत हे *ye were going.*
वे चलते थे	चलत हे *they were going.*

[1] The present, preceded by a conditional or optative particle, is much used in the same sense as the past conditional.

[2] Or चलतु हे, throughout the plural.

(3.) *Compound* (or *Definite*) *Present.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चलता हूं	चलतु हौं *I am going.*
तू चलता है	चलतु है *thou art going.*
वह चलता है	चलतु है *he is going.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चलते हैं	चलतु[1] हैं *we are going.*
तुम चलते हो	चलतु हौ *ye are going.*
वे चलते हैं	चलतु हैं *they are going.*

(4.) *Present Aorist.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चलता होऊं	चलतु हौंउं *I may be going.*
तू चलता होवे	चलतु होय *thou mayest be going.*
वह चलता होवे	चलतु होय *he may be going.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चलते होवें	चलत[2] हौंय *we may be going.*
तुम चलते होओ	चलत होउ *ye may be going.*
वे चलते होवें	चलत हौंय *they may be going.*

[1] Or चलत, throughout the plural.

[2] Or चलतु, throughout the plural.

(5.) *Present Future.*

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
मैं चलता होऊंगा	चलतु हौउंगो *I shall be going.*
तू चलता होवेगा	चलतु होयगी *thou shalt be going.*
वह चलता होवेगा	चलतु होयगी *he shall be going.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम चलते होवेंगे	चलत[1] हौंयगे *we shall be going.*
तुम चलते होओगे	चलत होउगे *ye shall be going.*
वे चलते होवेंगे	चलत हौंयगे *they shall be going.*

FUTURE TENSES.

(1.) *Aorist.*

SINGULAR.

Hindî.	*Braj Bhâkhâ.*
मैं चलूं *I may* (or *shall*) *go.*	चलौं *I may* (or *shall*) *go.*
तू चले *thou mayest go.*	चले *thou mayest go.*
वह चले *he may go.*	चले *he may go.*

PLURAL.

Hindî.	*Braj Bhâkhâ.*
हम चलें *we may go.*	चलें *we may go.*
तुम चलो *ye may go.*	चलो *ye may go.*
वे चलें *they may go.*	चलें *they may go.*

[1] Or चलतु, throughout the plural.

(2.) *Future.*

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
मैं चलूंगा *I shall* (or *will*) *go.*	चलौंगो or चलिहौं *I shall* (or *will*) *go.*
तू चलेगा *thou shalt go.*	चलैगो or चलिहै *thou shalt go.*
वह चलेगा *he shall go.*	चलैगो or चलिहै *he shall go.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
हम चलेंगे *we shall go.*	चलैंगे or चलिहैं *we shall go.*
तुम चलोगे *ye shall go.*	चलोगे or चलिहो *ye shall go.*
वे चलेंगे *they shall go.*	चलैंगे or चलिहैं *they shall go.*

IMPERATIVE.

SINGULAR.

Hindí.	*Braj Bhâkhâ.*
चलूं	चलौं *let me go.*
चल	चल *go thou.*
चले	चलै *let him go.*

PLURAL.

Hindí.	*Braj Bhâkhâ.*
चलें	चलैं *let us go.*
चलो	चलौ *go ye.*
चलें	चलैं *let them go.*

Respectful and Precative Forms of the Future and Imperative.

Hindí.	*Braj Bhâkhâ.*
आप[1] चलिये or चलियेगा	चलिये *you, sir, will be pleased to go;* or, *be pleased, sir, to go.*

[1] आप is a respectful term of address, equivalent to *sir, your honour, your worship,* etc.

Respectful and Precative Forms, etc.—continued.

Hindí.	*Braj Bhâkhâ.*
चलिये	चलिये *we*, or *one*, *shall go*; or, *may we*, or *one*, *go*; etc.

चलियो[1] *thou*, *he*, *ye*, or *they*, *shall go*; or, *may thou*, etc.; or, *let some one go*; etc.

16. The passive voice is formed by conjugating the verb जाना, *to go*, with the past participle. As it presents no other inflections than those of the active voice, its further consideration is referred to the Syntax.

CHAPTER VI.

Of Particles.

17. Under this head may be classed the Postpositions, Adverbs, Conjunctions, and Interjections. With the exception of the postposition employed in forming the genitive case, these words are subject to no change of form. The consideration of them belongs, therefore, to the second part of this work.

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[1] The Braj Bhâkhâ form चलियो, *ye shall go*, or *may ye go*, is restricted to the second person plural.

PART SECOND.

OF THE SYNTAX.

CHAPTER VII.

Syntax of the Substantive.

18. The general rule for the order of a sentence in Hindî is, to begin with the nominative, and to end with the verb. In books where no stops are used, the uniformity of this arrangement obviates, in a great measure, the ambiguity and inconvenience that might be expected to result from their omission. In these remarks on the Syntax of the Hindî, we shall confine our attention to those points in which it differs from that of other languages with which the reader is presumed to be already conversant. With regard to the substantive, therefore, we need notice only the peculiar construction of the genitive case. The postposition का, which is the sign of this case, varies its termination, to agree with the word which *governs* the genitive. If this governing word is a masculine in the nominative singular, का is used; if masculine, but *not* nominative singular, के; and, if feminine, की. Examples: राजा का बेटा, *the son of the king*; राजा के बेटे से, *from the son of the king*; राजा के बेटे, *the sons of the*

king; राजा के बेटों से, *from the sons of the king*; राजा की बेटी, *the daughter of the king*; राजा की बेटियों से, *from the daughters of the king*. The Braj Bhâkhâ postpositions, की, के, की, follow the same rule.

CHAPTER VIII.

Syntax of the Adjective.

19. ADJECTIVES ending in आ[1] vary the termination, to agree with the substantive, on the same principle with the postposition का, above explained. Examples: एक काला घोड़ा, *a black horse*; एक काले घोड़े पर, *on a black horse*; काले घोड़े, *black horses*; एक काली घोड़ी, *a black mare*; काली घोड़ियां, *black mares*.

20. Adjectives that have any other termination than आ undergo no alteration, whatever be the gender or number of the substantive with which they are in construction.

21. The adjunct of similitude, सा, *like*, etc., varies its termination like an adjective. It is frequently annexed to an adjective; sometimes giving increased emphasis, and, sometimes, the reverse. Thus, काला सा may mean either *blackish*, or *very black*, according to the spirit of the context, and the tone of voice with which it is uttered. Very generally, it has no appreciable influence on the sense. When added to a substantive, or

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[1] With the exception of those mentioned, in Chapter III., as being invariable.

pronoun, it may either inflect it, or govern the genitive. In the latter event, the sign of the case, as well as the adjunct, varies, to agree with the substantive with which the comparison is made. Example: बाघ की सी सूरत, *a form like a tiger's.*

22. There is no peculiar inflection to express the degrees of comparison. The comparative is expressed by making the adjective govern the ablative. Example: यह लड़का उस लड़के से बड़ा है, *this boy is bigger than that boy.* The superlative—which, in general grammar, is nothing more than a comparative with the word *all* for its complement,—is expressed by means of the word सब, *all.* Example: यह लड़का सब से बड़ा है, *this boy is bigger than all, i.e.,* the *biggest.* An adjective is rendered emphatic by repeating it, or by prefixing a suitable adverb. Example: बड़ा बड़ा or बहुत बड़ा, *very large.*

CHAPTER IX.

Syntax of the Pronoun.

23. A PRONOUN, when it agrees with a substantive that is not in the nominative, must assume the inflected form. Examples: इस नगर से, *from this city*; उन दिनों में, *in those days.*

24. The reflexive pronoun, आप, *self,* is, invariably, the pronominal substitute of the nominative to the verb. In such sentences, therefore, as "*I* have come from *my* house," "bring *your* book," "*they* will

lose *their* way," etc., the possessives *my*, *your*, and *their* must be expressed by अपना, not by मेरा, तुम्हारा, and उन का.

25. The relative and correlative generally stand at the beginning of their respective clauses; and the relative clause takes the precedence. Example: जो तुम चाहोगे सो मैं करूंगा, *what you shall choose, that I will do.*

CHAPTER X.

Syntax of the Verb.

26. Those parts of the verb which end in आ vary that termination according to the gender and number of the word with which they are required to agree; changing it to ए, for the masculine plural, to ई, for the feminine singular, and to ईं,[1] or इयां, for the feminine plural. When two feminine plurals come together, as in the pluperfect, etc., only the last takes the plural form. Example: रंडियां रोती थीं, *the women were weeping.*

27. A transitive verb may govern either the nominative or the accusative. Pronouns, when unaccompanied by substantives, are put in the accusative, after transitives, unless the pronoun is used in a sort of absolute neuter sense; as in the sentences: "when he heard *this*," "he did not see *that*," "*what* I have seen, *that* I will relate."

[1] It is often shortened in Braj Bhâkhâ.

28. A remarkable exception to the common rule, that the verb agrees with its nominative, occurs in the case of the past tenses of transitive verbs. The anomaly arises from the operation of the particle **ने**.[1] As the operation of this particle recurs incessantly, it is indispensable that the rules for its application should be perfectly understood. The following should be committed to memory:

(1.) The particle **ने** must be attached to the agent of every past tense of an active transitive verb.

(2.) The particle **ने**, like a postposition, inflects the agent,[2] unless this is **मैं**, *I*, or **तू**, *thou*.

(3.) If the *object* is put in the nominative, the verb must be made to agree with it.

(4.) If the object is not a word in the nominative, the verb must be used in the third person masculine singular.

Examples: **किसी कुत्ते ने एक हड्डी पाई** or **हड्डी को पाया**, *a certain dog found a bone*; **जब राजा ने ये सब बातें सुनीं**, *when the king heard all these statements*. Stories frequently commence with the words **यूं सुना है कि**, etc., "*I have thus heard, that,*" etc. Here there is an ellipsis of the pronoun **मैं ने**; but the construction applies equally, though the agent (and, therefore, the particle, also,) is not expressed. In the expression

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[1] In Braj Bhâkhâ, this particle takes also the form of **नि**.

[2] If it is a word capable of inflection.

quoted, the object of the verb is the story that follows; and (according to rule 4), where the object is not "a word in the nominative," the verb must be used in the third person masculine singular.

29. Verbs are added to uninflected nouns and adjectives, for the purpose of forming what are termed *denominative* verbs. Example: गाली देना, *to abuse*; छोटा करना, *to diminish*.

30. In order to give emphasis to a verb, we employ, in English, an adverb. In Hindî, a subordinate verb is used for this purpose. It is subjoined, in all the requisite forms of inflection, to the base of the principal verb. In English, it depends on usage what adverb must be employed to give emphasis to any particular verb; and, in Hindî, the choice of the subordinate verb, in an *intensive* compound, is even more arbitrary. For example, in the compound मार डालना, *to kill outright*, the subordinate is a verb signifying *to throw*; and, in खा जाना, *to eat up*, the secondary verb signifies *to go*. The appropriate secondary verb—like the appropriate adverb in English,—must be learned by practice. In translating *from* Hindî, however, a compound of this description need never perplex one, if it is recollected, that, with two exceptions, no verb governs the *base*, unless for the purpose of giving it some emphasis which should be rendered, in English, by an adverbial expression, provided there be any occasion (which there is not always) for rendering it at all.

31. The two other verbs that govern the base are सकना, *to be able*, (forming *potentials*), and चुकना, *to finish*, (which forms *completives*). Examples: मैं आ नहीं सकूंगा, *I shall not be able to go*; वह खा चुका है, *he has done eating*.

The verbs लगना, *to come in contact*, (and, hence, *to begin*), देना, *to give* or *permit*, and पाना, *to obtain* or *be allowed*, govern the inflected form of the infinitive.[1] They form *inceptive*, *permissive*, and *acquisitive* compounds. Examples: वह कहने लगा, *he began to say*; उस को आने दो, *let him come*; तुम रहने पाओगे, *you will be allowed to remain*.

32. The verbs चाहना, *to wish*, (hence, *to require*, or *to be on the point of*), and करना, *to make* (*a practice of*), govern the past participle, which must not vary from the form of the masculine singular. The first verb forms *desideratives*, *requisitives*, and *proximatives*; the second, *frequentatives*. Examples: वह आया[2] चाहती, *she wishes to go*; वे आया करते, *they use to come*.

33. The respectful future or imperative of चाहना, *viz.*, चाहिये, very often occurs, idiomatically used in the sense of *it is requisite*. It may govern the past participle; or it may be followed by the conjunction

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[1] This, in Braj Bhâkhâ, is often नि, instead of ने.

[2] The forms आया and मरा (from आना, *to go*, and मरना, *to die*,) are used, in these compounds, instead of गया and मुआ. मुआ is, in fact, obsolete, except as a participial adjective signifying *cursed*.

कि, and the aorist of the verb. Example: हम को यहां रहा चाहिये, or चाहिये कि हम यहां रहें, *it is requisite that we remain here.*

34. A participle that refers to the nominative to a verb, instead of agreeing with it, is frequently put in the form of the inflected masculine singular. Examples: वह गाते आती, *she comes singing*; सौदागर का बेटा नई पोषाकें पहने हुए आया, *the merchant's son came dressed in new clothes.* As the construction may be explained by supposing an ellipsis of the words "in the *state* of one doing so and so," the combination of the verb and participle may be termed a *statical.*

35. The formation of *causal* verbs, though not properly a part of the Syntax, may be here noticed. Causals are formed, generally, by adding आ or वा to the base, the last syllable of which, if long, is, commonly, shortened. Example: दिखाना, *to show*, from देखना, *to see.* Many transitives are formed from intransitives by lengthening the last vowel of the base, if short. Example: पालना, *to nourish*, from पलना, *to be reared.*

CHAPTER XI.

Syntax of Particles.

36. The simple postpositions का (or कौ), के, की, *of*; को (or कौं), *to*; से,[1] *from, by, with*; पर,[2] *upon*; में,[3] *in*;

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[1] Or सें or सों or सती or तें or करके or करकर or करि.

[2] Or पै.

[3] Or मों or मह or मांह or मांहि or मांहिं or माही.

and तक or तलक,[1] *up to* or *as far as*, inflect the word which they follow.[2] The rest of the postpositions govern the genitive case. These other postpositions, as being, mostly, substantives or participles governed by a simple postposition understood, require the sign के, or की, accordingly as they happen to be, originally, of the masculine, or of the feminine, gender.

37. The translation of the conjunctive particle कि deserves some attention. The idiom of the language requires that a reported speech or thought should be given, not in the indirect form usual in the languages of Europe, but in the same grammatical form in which the speech was uttered, or in which the thought presented itself to the mind. For instance, instead of saying "He told me *that he would come*," idiomaticalness requires us to say "He told me that '*I shall come*;'" instead of "He imagined *that they would not go*, "He imagined that '*they will not go*.'" The clause thus reported is introduced by the particle कि, which is to be rendered by *namely*, or *saying*, or *thinking to himself*, or *as follows*, etc., according to the circumstances of the case.

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[1] Or लौं or लग or लगि.

[2] लिये or लिए or लिये, *for*; पास or पाहीं, *near*; सम or समान, and तुल्य, *like*; तन, *towards*, etc., etc., have, in some phrases, a similar construction.

NOTE.

THE best Dictionary (Shakespear's) being in the Arabic character, the following comparative view of the Arabic and Nâgarî alphabets is intended to enable the Hindî student to consult it. The short vowels, unless at the beginning of a word, have no share in determining its place in the dictionary.

अ, आ, इ, उ=ا; ई=إي; ऊ=أو; ए=اي; ऐ=أي; ओ=او; औ=أو; ं=ن; ः=ہ.

क=ک	ख=کھ	ग=گ	घ=گھ	ङ=ن
च=چ	छ=چھ	ज=ج	झ=جھ	ञ=ن
ट=ٹ	ठ=ٹھ	ड=ڈ or ڑ	ढ=ڈھ or ڑھ	ण=ن
त=ت	थ=تھ	द=د	ध=دھ	न=ن
प=پ	फ=پھ	ब=ب	भ=بھ	म=م
य=ي	र=ر	ल=ل	व=و	ष=کش or چھ or کھ
श=ش or س	ष=ش or کھ	स=س	ह=ہ	

It has already been mentioned, that points are sometimes written under letters employed to represent certain peculiar sounds of the Persian and Arabic alphabets. In pure Hindî, these do not occur. A full explanation of them will be found in any good Urdû Grammar. It may be sufficient to mention, here, that क़ may stand for ع, क़ for ق, ग़ for غ, ज़ for ذ, ز, ژ, ض, or ظ, त़ for ط, ख़ for خ, फ़ for ف, स़ for ث or ص, and ह़ for ح.

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[1] This subject and the principles by which I shall be guided in my translation of the Rig-Veda have been discussed in an article lately published in the Journal of the Royal Asiatic Society, New Series, vol. ii., part 2, "*The Hymns of the Gaupâyanas and the Legend of King Asamâti.*" The same volume contains tw valuable articles on the same subject by Mr. J. Muir, D.C.L.

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